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CONSTRUCTIVE STUDIES IN THE PROPHETIC ELEMENT IN THE OLD TESTAMENT.

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VIII. THE PROPHETIC MESSAGE OF AMOS.

§ 100. **The Personal Life of Amos.**—Since many points of peculiar interest in the work of Amos turn upon his personal life, and especially on the location of his home, it is important to consider—

1. The evidence found for supposing that he lived in Judah: (a) the statement of the superscription that his home was in Tekoa, which is known to have been located about ten miles south of Jerusalem and five south of Bethlehem; (b) the command of Amaziah to flee to Judah, which implies that Judah was the home of Amos; (c) the unsympathetic attitude of Amos toward Israel, which is more natural in an outsider than in a native citizen. In contrast with which may be noted—

1:1.

7:12.

2. The suggestions offered in opposition to the location of his home in Judah for example, (a) his entire occupation with northern Israel; (b) the too great elevation of Tekoa for sycomore culture; (c) his lack of interest in Judah; (d) the suggestion that his home was in northern Israel, and that he went to Judah only after being expelled from Bethel. In this same connection—

3. It is worth while to consider the location of Tekoa, and (a) the likelihood of its producing a character like that of Amos; (b) its contiguity to the lines of travel taken by the Arab caravans; likewise (c) its proximity to Jerusalem, and (d) its relation to the wilderness, and the significance of a matter like this in the creation of character.

Cf. 2 Chron. 11:6,
2 Sam. 14:2.

§ 101. **The Date and Circumstances of Amos's Career.**—These are of vital concern in any effort to understand his prophetic work. Note the almost unanimously accepted date of 765-750 B. C., and consider the support found for

this view (*a*) in the superscription; (*b*) in the statements 1:1. of a personal character contained in chap. 7, as in harmony 7:10, 11, 17. with the times of Jeroboam II.; (*c*) in the statement of the 6:14. boundaries of Israel which agrees with its extent in the reign of Jeroboam II.; (*d*) the confidence of the people politically in view of the pre-occupation of the kings of Assyria (Shalmanezzer, 783-773 B. C., and Ashurdan, 772-755 B. C.), whose time was taken chiefly with conspiracy at home and wars in other parts of the empire; likewise (*e*) the general religious situation, one marked by keen interest in the religious cultus of the times because the people in this time of political prosperity seek to acknowledge their appreciation of the divine favor accorded them, as well as because of anxiety aroused by earthquake and pestilence. 3:14; 4:4, 5; 5:21-26. It is to be noticed (*f*) that the social situation is one of wealth and luxury, debauchery and oppression, fraud and robbery. 2:6-8; 3:10, 12, 15; 4:1; 5:7, 10-13; 6:1, 3-6; 8:4 f. It may not be uninteresting (*g*) to observe that 4:10; 8:9; 1:1. the land had within recent years been visited by pestilence as well as by a solar eclipse (about 763 B. C.) and by an earthquake.

§ 102. **The Occupation of Amos.**—Closely associated with the question of Amos's home and time of work is that of his occupation. Here it is necessary to study (*a*) the prophet's own statement, with its implications. Does he disdain to be reckoned as one of the regular prophets of the times? If so, why? Is his work different in purpose or in spirit? Is he a closer observer than those who have preceded him? Does he exhibit evidence of greater philosophical insight? Is he more inclined to recognize general law? Is he, in fact, almost as truly a sage as a prophet? 7:14; cf. 1:1. (*b*) What was the nature of his real occupation as a dresser of sycomores, and what was implied in this? Was he poor, or was he financially independent? (*c*) Was he also a shepherd? In what way is the occupation of a shepherd consistent with that of a dresser of sycomores? Was he perhaps a wool-gatherer? Was this a higher occupation than that of a shepherd? Did it involve journeys in which he might meet men from different parts of the world? (*d*) Do we find evidence of his rustic life in the language of Amos? May we attribute to the loneliness of 2:13; 3:4 f., 12; 4:1 f.; 5:11, 17, 19; 6:12.

his occupation the lack in his message of anything that may be called tenderness or love? Was it in this shepherd life that he learned to observe facts and causes?

- § 103. **The Preparation and Call of Amos.**—This brings us to the question of his call and preparation. (*a*) Do we find in his writings evidence of a lack of intellectual preparation and ability; or, on the other hand, is he a master in the use of the Hebrew language? Has he a large knowledge of history and society? Does he seem to have seen things with his own eyes? Is he an ethnologist as well as a historian, a geographer as well as a sociologist? Is his conception of God and of ethical philosophy high or low? Is he credited with working miracles? (*b*) Did he really entertain contempt for the prophetic societies of his times? If so, how are we to explain the respect shown for prophets? In what respects did he resemble Elijah? Did he himself make use of the technique of prophetism? Did he, after all, stand alone? Or was he not closely preceded by J and E, and just as closely followed by Hosea? How, then, are we to explain his apparent desire not to be reckoned as one of the prophets? (*c*) Aside from the discipline which he secured in the desert and in the progress of travels which were undertaken in connection with his occupation, what are the facts in reference to the development of culture in eastern society? (*d*) Is it possible to suppose that Amos's call, like those of Isaiah and Jeremiah, came in visions, namely, those of the fire, locusts, and plummet? Does the fact that these visions are recorded in the seventh chapter oppose this suggestion? Compare the place of Isaiah's call in the narrative. (*e*) Consider what may be called the antecedents of Amos's thought as they are found in connection with (1) the prophets whom he cites; (2) Elijah and Elisha; (3) the many disconnected fragments of prophetic utterances found in J and E; (4) the prophet of Isa., chaps. 15, 16; (5) the priestly literature which had already taken form; (6) the prophetic diction which Amos employs and which implies long usage; (7) the great poetical pieces which had come down from ancient times, like Deborah's song, etc.
- 1:3, 6, 13; 2:1, 9-12; 4:6-11.
8:8; 9:7.
2:11; 3:7.
1:3, 6, 13; 2:1, 6, 11b; 3:10, 11, 12; 4:5-11; 5:3a, 16, 17, 27; 6:8b, 14b; 7:1-9; 8:1 f; 9:1.
7:14.
7:1-7.
Isa., chap. 6.
Amos, 2:11 f; 3:7.
Numb., chaps. 23, 24.
Hosea 8:12.
Judg., chap. 5;
Gen., chap. 49.

§ 104. **The Character of Amos.**—Consider now the character of Amos, in so far as it can be gathered from the facts at our command, and discover the evidence, if such exists, for regarding him as (a) bold and courageous; (b) accurate in observation and scientific in habits of mind; (c) nomadic in his instincts; (d) austere and uncompromising; (e) the nature of his spirituality as distinguished from that of Isaiah.

§ 105. **The Message of Amos.**—This, after all, is the most important topic. Consider (1) the reasons for the opinion that the message of Amos is the most important of any conveyed by an Old Testament writer, and (2) the two or three factors which are disclosed in a general analysis of this message, namely, (a) a profound conviction on certain subjects relating to God and to human life; (b) a knowledge of certain facts in national and international history; (c) a conclusion which grows out of putting together the conviction and the knowledge of the situation; (3) the importance of distinguishing the words actually uttered by Amos from the insertions and additions that come from the pen of later prophets, in all nearly one-fifth of the entire book.

§ 106. **The Popular Religion.**—It is necessary to formulate the state of feeling and opinion of the people against which the prophet arraigns himself. This popular opinion, it will be remembered, represents also that of the royal order, the priests, and a vast majority of the prophets. Consider now the consensus of thought which he opposes, the old theology in comparison with which his theology is new.

1. To what extent was the people's conception of Jehovah that of a nature-God, one among other gods, the Deity of Palestine?

2. To what extent was their conception of Jehovah that of a national God—a God, therefore, who would be satisfied if Israel would limit herself to his worship; a God who could not get along without his nation Israel any more than Israel could get along without its God? To what extent did the people interpret the period of peace and prosperity which they were enjoying as a definite indication of Jehovah's pleasure and satisfaction?

3. Did the people believe that Jehovah was actually bound to protect their political interests without reference to their moral conduct? Must he sooner or later, without reference to right or wrong, identify himself with his people? Was it a matter in which he had no option? In other words, was his relation to them one which did not involve an ethical basis? Was their belief in Jehovah non-moral, that is, natural?

4. What, according to the opinion of the people, was Jehovah's attitude toward other nations? Was it to fight against them on behalf of his own people? And if they were conquered, did it exhibit on his part a lack of strength? Did these other nations have gods, and was it understood that the gods of the other nations were stronger than Israel's God when Israel was in subjection, but that Israel's God was stronger than other gods when Israel was victorious? Had Israel's God shown his power against Egypt and in Canaan, and more recently against Syria? Did his relationship with these nations cease when peace was declared? Did Israel belong wholly to Jehovah? Was Jehovah wholly Israel's?

5. How, in the opinion of the people, was Jehovah's favor to be secured and his anger averted? Was there any other method than by following out the ceremonial or cultus including its festivals and sacrifices? Were these indispensable? Were they likewise wholly satisfactory? Could they give him nothing else than gifts, pilgrimages, and praises? Did Jehovah ask nothing more? Would the increasing costliness of these requirements develop injustice and inhumanity?

6. Did the people then understand that moral requirements were ignored by Jehovah in case they were faithful to the routine of the ceremonial? Can it be said that they were entirely ignorant of moral duties in view of the existence of the Covenant Code and the Decalogue? In any case, did they not seem to have the belief that morality was an unnecessary factor in religion? Was this not a fundamental conception in early Semitic religion?

7. Did the people think about Assyria? Did they fear her? Why should they, in view of the fact that Jehovah

had only recently shown his great strength? Could they doubt his ability, and, besides, were not Egypt and Syria equally interested with Israel and Judah against Assyria? Was it possible that one nation could overpower four? Then, too, were not the Assyrians occupied for the most part with distant wars and internal conspiracies? Had Assyria always been victorious? Did not fear of Assyria imply lack of faith in Jehovah? Why should they exhibit this lack of faith at a time when he had given such definite evidence of his favor? 2 Kings 14:25.

§ 107. **The Teachings of Amos.**—What, now, were the convictions of Amos? To what extent is his thought in direct antagonism with the current thought of his times? To what extent is it positive rather than negative, and thus the statement or restatement of eternal truth? Were there some popular beliefs altogether wrong which he did not possess?

1. Consider Amos's conception of Jehovah, and remember in this connection the full significance of the title, "Jehovah God of Hosts," as well as the favorite expression of Amos, "Lord Jehovah," occurring perhaps nineteen times. 5:14, 27.
4:13.
3:7, 11; 4:2, 5;
5:3.
4:6-11; 8:8; 9:2-
4; 9:7.
9:2.

In what way did Amos represent Jehovah as All Sovereign and Omnipotent? In connection with nature? In connection with history? What has Jehovah's relation been to the Syrians, the Philistines, Israel herself? Does his power reach to heaven and to Sheol? But is this power of Jehovah ever said to be universal? Did other nations ascribe to their gods the same power? Does Jehovah have intercourse with any nation other than Israel? Is there evidence, in other words, that Amos in his conception of Jehovah represented pure monotheism? Does he anywhere deny the existence of other gods? In any case, does not Amos ascribe to Jehovah unlimited power? But, in this case, what relationship did these other gods sustain to Jehovah? If Jehovah, for example, brought the Philistines from Caphtor and the Syrians from Kir, did he do this with or without the permission of the gods of those nations? Does not Amos clearly imply that other gods are inferior and subject to Jehovah? They only carry out Jehovah's will. 6:14.

Jehovah, then, is a God who has defeated the gods

- of Egypt, of Philistia, and of Canaan. He has overthrown the Phœnician Baal and the Syrians. Can we see the relationship of Amos's thought to that of the past? Did Amos make use of anthropomorphisms? In what way are these to be explained? Did Amos pass by image-worship? Had objection been made to image-worship? What was the restriction in *Exod. 34:17*? Had use been made of images—for example, the ephod and the teraphim? Is there any objection to the interpretation of *2:4* as representing Amos's views on this point, or *8:14*? Is there any evidence that Amos approved image-worship?
- 7:3. 6, 7.
- Cf. Hos. 3:4.*
2. Is Jehovah ever called God of Israel in Amos? Is Jehovah nevertheless represented as sustaining a peculiar relation to Israel? Is this relationship indissoluble, or is it clearly conditioned? (a) Does he give any reason why Israel was selected by Jehovah rather than some other nation? With unlimited power could he not have taken any nation? (b) What special responsibilities rest upon Israel in view of the selection that has been made? (c) Is Jehovah interested in the outside world simply for Israel's sake, or is he interested particularly in Israel for the world's sake? Is Israel really anything more to him than are the Cushites? On what condition alone is Israel's future safe? Does the prophet actually expect the people to adopt his view of the matter?
- Amos 3:2.
- 9:7.
- 5:6.
- 5:4.
3. To what extent does the conception of Jehovah as a God of justice control the thought of Amos? Had this idea of God been expressed by Elijah in the Naboth episode? (a) Does Amos go farther than did Elijah? Was he enabled to do this because he conceived of Jehovah as standing in close relation to all nations? Must Jehovah be impartial, and consequently ethical, because his power is universal? What is it to be a national God, if not to show favor to Israel? Can he do this and be ethical? Must a God to be ethical be a world-God? (b) But if righteousness is an essential element in Jehovah's character, must he not demand it of those who are his followers? Can he have one standard for the world at large and a lower standard for Israel? If Israel has enjoyed special privileges, must she not be judged by a higher standard? (c) But does Amos express any
- 5:7-15, 24.
- 1 Kings 21:18 ff.
- Cf. Mic. 3:11.*
- Amos 1:3-8, 13-15; 2:1-3.
- 3:2.

clear or adequate conception of sin? Does he show any great purpose on the part of Jehovah in the working out of this idea of righteousness?

4. If Jehovah has unlimited power, is he not able to control the world? Does this not include Assyria as well as Egypt? Will Jehovah demand righteousness of the world-nations? Why is punishment announced for Syria, Philistia, Moab, and Ammon? Was it because they had not treated properly his nation Israel? Was it because of idolatry on their part, or was it rather because of the violation of some dictate of universal morality, some principle of the natural laws of humanity and mercy?¹

5. Does Jehovah really care for the observance of the ceremonial? Is he pleased with Israel's pilgrimages? Does he enjoy their feasts and songs? Is he not actually ready to destroy their places of worship, and to put an end even to worship as a whole? What, now, does Amos really mean? Is he denouncing to the people sacrifice itself, or is he trying to change the belief of the people that sacrifice duly performed will satisfy the mind of Jehovah? Does he teach that the ritual of itself cannot meet the demands of an ethical deity? Could he have opposed sacrifice itself without opposing the only method yet known to humanity of coming into communion with the deity? Does he really wish them to give up the ritual?

6. If something beyond the ritual is demanded, what is it? Does it grow out of Jehovah's ethical character, and is it in fact an ethical demand? Is it a demand for justice, and what does justice include except honesty, integrity, purity, and humanity? Did Amos present his demand in the abstract or in the concrete form? And does he, after all, ask anything that has not been recognized as necessary by all nations who have attained governmental organization? Is any more asked of Israel than of other nations? Is it obedience to mere legal justice that is called for, or rather consideration of the poor and weak—that is, moral justice? Is any statement of reward or punishment associated with the demand? In the language of the prophet's demand and in the universality of its character, does he not himself resemble the sage?

¹ W. ROBERTSON SMITH, *Prophets of Israel* (2d ed.), p. 134.

5:18ff.

6:7 f., 14; 7:8 f.,
17; 9:1-8b.

5:14 f.

7. What position, now, is maintained by Amos concerning Israel's future, and what is his conception of the day of Jehovah? Is Israel to suffer punishment? Will this punishment mean utter destruction? How important a place does this thought have in the message as a whole? Had anyone before Amos proposed the utter destruction of the nation? Was the overthrow contemplated in any sense political? Is the sentence a possibly revocable one? Is it at all clear that Amos saw a brighter picture in case of repentance? Review here the considerations for and against assigning 9:8b-15 to a later date. Is it possible that Amos, being from Judah, expected the true religion to be continued and developed by Judah after Israel has perished? What were the essential points of difference between Amos's conception of the day of Jehovah and that of the people of his times? ²

§ 108. **The Antecedents of Amos.**—The relation of Amos to those that preceded him is a subject which furnishes many interesting questions for study. To what extent was Amos a creator of the Israelitish ethical monotheism; or to what extent is the essential content of Amos's teaching rooted in the past?

1. Consider the importance of this question in the study of the progress of the Old Testament development, and especially in determining the place of prophecy in that development. Was he, perhaps, instead of Moses, the founder of the religion? If in general Old Testament history, like other histories, is an evolution, is the movement which found expression through Amos, Hosea, and Isaiah exceptional in that it had no antecedents? Is the fact that Amos makes no appeal to something earlier than his own work—for example, a code of laws—evidence that his work was not the fruitage of the past?

*Cf., e.g., the Book
of the Dead,
and the Code of
Hammurabi.
1:3, 6, 13; 2:1.*

2. Is the morality which he demands something new or of long standing? Were not demands for this same justice, including honesty, humanity, etc., made in the earliest days of history? Did they not form the basis of his condemnation of other nations? Is anything more

² See J. M. P. SMITH, "The Day of Yahweh," *American Journal of Theology*, Vol. V (1901), pp. 505 ff.

asked of Israel than of them? Does Amos in his presentation of these demands assume that Israel is ignorant of these things; or is aware of them, and negligent of them; and therefore deserving the punishment? Is it possible to explain the representation of Amos as an anachronism; as a piece of beautiful rhetoric? Could Israel be punished justly for failing to observe conditions or demands of which they were totally ignorant? Could Amos, living in such close proximity to Jerusalem, have been ignorant of the past history of the nation, its literature, and its laws as handed down by tradition?

3. To what extent does Amos show a knowledge of Israel's past history? How far did Israel's ethics rest on the character of Jehovah as shown in history? To what extent is Amos making use of the terminology of prophecy as fixed by his predecessors?

1:3, 6, 13; 2:9-12;
3:1; 4:6-11;
5:25; 6:5; 9:7.

4. Does he concretely express appreciation for preceding prophets? Who were these? Would the number include Elijah and Elisha, J and E?

2:11, 12.

5. Is it quite certain that Amos knew such written documents as the Decalogue and the Book of the Covenant? May we suppose that, in addition to these works, others were familiar to him? (a) Were there national songs which prepared the way technically as well as spiritually for his work? (b) Would these include the Song of Deborah, the Song of the Red Sea in its earliest form, the Blessing of Jacob, as well as Deut., chaps. 32 and 33? (c) And would there be, in addition, proverbs and folklore, some of which had already been incorporated in J and E, and some of it perhaps preserved in the collection of proverbs? Does Amos himself show a familiarity in his own address with the folklore, and with the speech and thought of the common people?

Exod., chaps. 34,
20; Deut., chap.
5; Exod., chaps.
21-23.

Judg., chap. 5;
Exod., chap. 15
Gen., chap. 49.

Gen. 4:23 f.; 25:
23; Judg. 9:7-20.

Numb. 21:27-30.

Amos 9:4.

§ 109. **The Ministry of Amos**, that is, the external form of Amos's work. What was its scope? In what did it consist?

1. Is it possible that the story of the man of Judah is a distorted account of Amos's ministry?³ Or is it worth while to consider the suggestion that the story of his ministry,

1 Kings, chap. 13.

³ So WELLHAUSEN.

Amos 7:14.

7:1-9; 8:1 f.; 9:1;
cf. Isa., chap. 6;
Jer. 1:11-19.

together with that of Jonah, is a later invention or fiction?⁴ What is a natural inference to be drawn from (a) the fact that no miracle or wonder-story is connected with his work; (b) no ecstatic frenzy is suggested; and (c) the emphatic statement made in answer to Amaziah? Did he use music, as did Elisha, to produce the ecstatic trance? Did he have visions? Are these to be compared with those of Isaiah and Jeremiah? What relation did the visions of Amos sustain to those of the past and those of the future? Does he in receiving his message follow the method of those who preceded him? In his own method of presentation does he show progress?

2. What significance lies in the fact that Amos was the first of the prophets to write down his sermons? (a) How far was this due to the fact that Israel is now for the first time enjoying the privileges of civilization, and therefore literature? To what extent was opportunity for this afforded in the long and peaceful reign of Jeroboam? To what extent is he merely following the fashion already set by the priests and the prophets, J and E? (b) If Israel's religion in the prophet's mind stood for something more than ritual—in other words, for ideas which could not be expressed in an institution—was writing a necessity? Is it true that prophetic utterance has now become something of permanent value? Has the prophet himself assumed new functions and new responsibilities?

3. What was the nature of the influence exerted by the earlier prophets in comparison with that of the later prophets? How far did the earlier work wield "an instantaneous influence"? Is the prophet henceforth to be leader of the masses? Is his work outwardly to be a failure? Is he compelled to put his words in writing because of his ill success in reaching their hearts?

4. How could permanent interest be secure without an opportunity to read and study the prophetic stories? Could there be a continuous development without this? Would it be necessary for the prophet to write out his words just as he had spoken them? Was it necessary that the

⁴ So DAY AND CHAPIN, "Is the Book of Amos Post-Exilic?" *American Journal of Semitic Languages*, Vol. XVIII (1902), pp. 65-93.

prophet himself put his speeches into written form? May this have been done by a band of disciples? What motive could have existed in the mind of Amos for writing down his addresses, if he expected the end of Israel to come within his own generation?

§ 110. **The Political Activity of Amos.**—This deserves consideration, especially in the variation which it presents from the older types.

1. Is this a difference in fact or in method? Is the prophet's influence in national life less than was that of Elijah and Elisha? Is he an official of the government? Did he sustain a special relation to the king? Was he more than a private citizen? Did he establish any organization? Did he adopt any other method than that of preaching?

1 Kings 18:17 ff.;
19:15-18; 21:
27 ff.; 2 Kings
13:14 ff.

2. Consider the skill with which Amos announced his political views concerning the nations. What are the features of the method adopted, and what may be regarded as the chief motive?

Chaps. 1 and 2.

3. Consider the political insight exhibited in his interpretation of Assyria's relation to Israel.

§ 111. **The Stages in the Ministry of Amos.**—Consider the question of the chronological order of the stages in Amos's ministry.

1. Did he, may we suppose, while in Tekoa, make visits at home and abroad, and in such visits would he learn the methods and work of the prophets? Might he in this way secure information concerning the world at large in these early years?

2. May he in visions like those of the locust and fire have received his call to preach; and, in a vision like that of the plumb-line, the message which he was to preach, namely, the irrevocable destruction of Israel? Did he perhaps at first believe that the doom might be averted? But is he gradually convinced that there is no hope unless something extraordinary happens? Does he then go to northern Israel, amazed that all do not see as he sees?

7:1-9.

5:4, 6, 14; 7:2 f.,
5 f., 7 ff.

3. Did he introduce his work, may we suppose, by a proclamation in diplomatic form of one oracle after another concerning Israel's neighbors? Were these uttered on successive days, or did they extend perhaps over months?

Chaps. 1 and 2.

2:6-16. Does he in time announce to Israel the future ruin, and does he, going from place to place, finally reach the climax of his work at Bethel when utterance is given to the words contained in chap. 6?

7:1-9. 4. Is it possible at this point to assume that he is interrupted, and that a demand is made for his authority, and that, in justification of his words, he tells the story of his call as it came in the visions of the locust, fire, and plumb-line, closing with the definite announcement of Jerusalem's end?

7:10-17. 5. May we understand that this is followed by the attack of Amaziah? Does he give up his prophetic work immediately, or does he continue in spite of the priest's interference? Is it possible to suppose that the interference was a friendly one; or, on the other hand, was Amos strong enough to defy the king's command and remain permanently? Is it more reasonable to suppose that he continued to preach until he had finished his message?

Isa., chap. 8. 8. Does the prophet then go back to Judah and gather about him a small band of disciples, to whom, as in the case of Isaiah with his disciples, he turns over his sermons and his visions?

§ 112. The Efficiency of the Ministry of Amos.

1. To what extent is there a lack of the religious element? Could his ministry have reached many minds? Did he himself clearly recognize the issue involved in his preaching? Did he have a purpose, or is he like a sage advocating a new philosophy without reference to its consequences?

2. To what extent may his ministry be explained upon the supposition that it contains an infusion of the new spirit, namely, that of philosophical inquiry and the acceptance of law? In what sense does his work furnish the basis for future prophecy?

§ 113. Literature on Amos.—

On the teachings of Amos see especially: the commentaries of W. R. HARPER, (in press), G. A. SMITH, DRIVER, MITCHELL, ORELLI, WELLHAUSEN, GUNNING, NOWACK, and MARTI; and also CHEYNE, art. "Amos," *Encyclopædia Biblica*; TAYLOR, art. "Amos," HASTINGS'S *Dictionary of the Bible*; DRIVER, art. "Amos," SMITH'S *Dictionary of the Bible* (2d ed.); W. R. SMITH, *Prophets of Israel* (2d ed.), pp. 120-43; CORNILL, *Prophets of Israel*, pp. 37-46; KIRKPATRICK, *Doctrine of the Prophets*, pp. 83-108; H. P. SMITH, *Old Testament History*, pp. 211-18; MCCURDY, *History, Proph-*

ecy and the Monuments, §§ 302-4, 937-41; BUDDE, *Religion of Israel to the Exile*, pp. 133 ff.; DAVIDSON, "The Prophet Amos," *Expositor*, Vol. V (1887), pp. 161-73, VI, 161-73; MITCHELL, "The Idea of God in Amos," *Journal of Biblical Literature*, Dec., 1887, pp. 33-42; PATON, "Did Amos Approve the Calf-Worship at Bethel?" *ibid.*, Vol. XIII (1894), pp. 80-91.

DUHM, *Theologie der Propheten*, pp. 109-26; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (2d ed.), pp. 179-86; LÖHR, *Untersuchungen zum Buch Amos*, pp. 28-36; MEINHOLD, *Studien zur israelitischen Religionsgeschichte*, Vol. I, pp. 33-63; PROCKSCH, *Die Geschichtsbetrachtung bei Amos, Hosea und Jesaja*, pp. 2-12; SEESEMAN, *Israel und Juda bei Amos und Hosea*, pp. 1-17; TESCH, *Setzt der Prophet Amos autoritatives Gesetz voraus?* GIESEBRECHT, *Die Geschichtlichkeit des Sinai-bundes*, pp. 19 ff.; MARTI, *Geschichte der israelitischen Religion* (3d ed.), pp. 180 ff.

§ 114. **Constructive Studies.**—Consider each of the sections 101-112 as furnishing the basis for a *constructive study* in which the various points suggested in the questions asked shall be treated. The formulation of the subject may thus be presented in the form either of propositions or of a more general discussion. In each there will of course be incorporated the results of a study of the Scripture material cited, and of the reading pursued in the list of literature suggested.